



# Una Voce America *nota*



Number 27, Christmas 2004

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## Michael Davies, R.I.P.

*Semper et Ubique Una Voce Loquebatur*



With this issue of *Nota*, Una Voce America mourns the loss of our closest friend and advocate, Mr. Michael Davies. As a tribute, we have devoted the larger part of this issue to reflections and summarizations of Mr. Davies' life and work for the Faith both with gratitude to God for his efforts, and to help keep his spirit and memory alive for future generations.

The news of Mr. Davies' death was announced to the world by Mr. Leo Darroch, Secretary of Una Voce International, September 25, and while friends and associates throughout the

world, knew of Mr. Davies' serious health concerns over the past months, the finality of his death was received as a shock and a tremendous loss for us all.

The last thing Mr. Davies would have wanted is for people to give him an early canonization, and while confident in the infinite mercy of God, and the years of devoted service he rendered to the cause of the Church, we urge all readers to remember Michael in your prayers and Mass offerings if possible.

Michael was essentially the founding father of the reconstituted Una Voce U.S. organization (known as Una Voce America in 1995) beginning with his visit to Rochester, NY for a Christ the King conference in 1995. Future UVA directors, Fred Haehnel, Byron Smith and Bill Basile met with Michael in the lobby of the Marriot Hotel in Rochester, and with a brief discussion, UVA was born as a federation of local chapters. Smith and Basile had initially planned the Rochester conference as simply a local membership-building event. However, as plans kept getting more elaborate by the month and news spread of the event, Michael contacted Basile and mentioned that he was interested in attending the conference and in inviting representatives from several Latin Mass associations in America to join the new federation. Smith and Basile hurriedly added Michael to the speaker's dais, revised advertising plans, and pulled out all the stops to make this conference the successful launching pad for Una Voce America. Within a few months of that event, several new chapters had joined the new federation, and several more existing organizations affiliated with Una Voce America.

Since that event, Michael attended three more UVA Leadership Conferences;

in Cooperstown in 1997, Oswego in 2000, and in 2002 for the Conference in Huntington, CA. He never missed a UVA event!

#### **Reflection on Michael Davies** Dr. John Rao

Four things come immediately to my mind when attempting to summarize the life and work of Michael Davies. The first is his possession of the firmest Faith, simultaneously profound and simple, and stirred to action due to his horror over contemporary institutions' conscious and unconscious dedication to the destruction of belief. Secondly, our friend was supremely good humored. He understood the comedy of life, revealed by the wide gap between human thought, aspiration and achievement. Hence, he was aware of his own foibles and those which excused much of the wrong-headed thinking and behavior of his opponents. This contributed to a third important element in his make-up, his role as a man of peace. Michael was ever eager to dialogue with people outside our circles who were willing to speak with him, and never wanted to excommunicate anyone within the Traditional Movement who succumbed to the temptations of an uncharitable zealotry and condemned him. Finally, our unforgettable Una Voce International President possessed an heroic capacity for sustained, disciplined labor, demonstrated both by his vast scholarly and journalistic production, as well as his almost superhuman toleration for the difficulties of endless travel to most parts of the globe on behalf of the cause of the Mass that cannot die.

All four of these facets of Michael's character combined together to make him that ever greater rarity in a world that fraudulently proclaims its commitment to noble-sounding goals: a truly open-minded man. Here was a soul who illustrated the fact that unshakeable belief in the orthodox Faith inspires an insatiable hunger for correcting one's own errors, for learning more truth, for understanding all of its various nuances, and for placing all knowledge thus gained at the service of



*Michael Davies & Fr. Robert Bishop*

the creating and redeeming Trinity. Michael was open-minded in Chesterton's sense of that term: a man who knew that an open mind, like an open mouth, was meant to chomp down on something solid. It is our duty now to lead others to the banqueting hall of the Church Militant that he so magnificently enriched, and pray that Michael may swiftly partake of the fruits of the infinitely more abundant table of the Church Triumphant.

#### **Michael Davies and Una Voce: In His Own Words** Indira Sweeny, Una Voce Brooklyn

In the weeks since Michael Davies' death on September 25<sup>th</sup>, there has been a great outpouring of memorial columns and personal recollections written about this influential traditional Catholic writer and activist. Of course, most discuss him and his work in terms of his enormous importance – intellectual and spiritual – in the traditional Catholic movement of the past few decades; however, I am struck by how much people also liked him as a person – they speak always of his excellent sense of humor, his politeness, his kindness, his endless energy despite illness, his care for others, and the like. I met him only once, briefly, a few years ago and we exchanged some humorous emails debating the relative merits of the Irish vs. the Welsh – and even I, who barely knew him, feel the loss of his presence on the traditional Catholic scene. What follows is a retrospective of Michael Davies' involvement with Una Voce over

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the past decades, as well as his own perspective on the importance this organization has played and continues to play in the struggle to protect and promote the traditional Roman Rite in the Church.

#### History of the Una Voce Organization:

Mr. Davies presented a short history of the origins of Una Voce (available at <http://www.unavoce.org/uvhistor.htm>) in which he outlined the motivations behind the foundation of this enterprise:

The first initiative to preserve the Latin heritage of the Church came not from a predominantly Catholic country but from a lady in Norway, a nation with one of Europe's smallest Catholic populations. In the summer of 1964, Dr Borghild Krane, an eminent psychologist in Oslo, sent out an appeal to concerned Catholics to group together in defence of the Church's liturgical heritage. As a result of that appeal a number of national associations came into being in 1964/65, starting with France, where, by a most happy inspiration, it was named *UNA VOCE*. The official date of its foundation is 19th December 1964. Dr Krane, our foundress, died upon 14 October 1997.

Realising the need for coordinating their efforts, delegates from six European associations met in Rome in early 1965 and agreed to create an appropriate supra-national structure. This was the beginning of the *FEDERATIO INTERNATIONALIS UNA VOCE* (FIUV). It was formally erected in Zurich on January 8th, 1967, when delegates from by then twenty associations approved the draft statutes and elected the first Council. At that meeting Dr Eric de Saventhem was unanimously elected as President. He was re-elected, again unanimously, at every subsequent General Assembly and would still be President today but for his decision to step down prematurely for personal reasons in January 1995. Michael Davies from Great Brit-

ain was elected to succeed him.

In an interview with *Sursum Corda* magazine in the summer of 1996, Mr. Davies spoke about the lay-driven motivation for founding the Federation:

The original purpose of the Federation was to preserve the use of Latin in the liturgy of the Roman Rite in obedience to Vatican II, which had commanded that Latin should remain the norm. Our founders were particularly concerned at the evident threat to the Church's musical heritage, which was almost entirely Latin and was described in the Council's Liturgy Constitution as a treasure of immeasurable value, one that was to be preserved and fostered with great care.

The subsequent alterations of the Mass in the early 1960s, however, made clear to discerning Catholics that much more was at stake than simply the use of Latin. As Mr. Davies has noted, "[w]hen Pope Paul VI promulgated his New Mass in 1969 he took it for granted that it would totally replace the Missal of St. Pius V, which dated back in all essentials to the pontificate of St. Gregory the Great at the end of the sixth century." The primary goal of Una Voce thus emerged: "to ensure that the traditional Roman Mass is

retained and honored in universal liturgical life."

#### The 1970s and 1980s:

Two important developments emerged in the 1970s: the "Agatha Christie Indult," obtained from Pope Paul VI for England and Wales, on the initiative of Cardinal John Heenan, representing the desires of many influential British Catholics; and the founding of the Society of St. Pius X. Mr. Davies noted that the growth of the Society was such that "... in October 1984, permission was given to every bishop of the Roman Rite to allow the traditional Roman Rite. This was a very important development, as the Traditional Missal was now recognized as an authorized liturgical book throughout the entire world, and not simply England and Wales."

Una Voce's influence was very important at this juncture. As Mr. Davies writes,

Cardinal Mayer, then Prefect of the Worship Congregation, asked Dr. de Saventhem to conduct a world-wide investigation into the practical implementation of the indult. This took several months and the resulting report was so convincing that Cardinal Mayer



Michael Davies and W. Robert Opelle at the Una Voce America Conference  
Huntington Beach, CA 2002



obtained the Pope's permission to convoke a special Commission of Cardinals to evaluate the Indult and suggest amendments. Dr. de Saventhem was then asked to submit proposals for new rules to govern the use of the 1962 Missal, which he did after consulting the Council of the FIUV. These suggestions were reflected to no small extent in the norms elaborated in 1986 by the Commission of Cardinals, which concluded unanimously, as Cardinal Mayer pointed out in a letter to the American bishops dated 20 March 1991 (Protocol No. 500/90), that "the conditions laid down in *Quattuor abhinc annos* were too restrictive and should be relaxed".

What followed next was, of course, the *Motu Proprio* "Ecclesia Dei," promulgated by Pope John Paul II in 1988, in which he expressed his will to guarantee respect for the rightful aspirations of those attached to the Latin liturgical tradition, and in order to achieve this aim he established the Pontifical Commission *Ecclesia Dei*. Mr. Davies' recounting of the events leading up to *Ecclesia Dei* makes clear the important role *Una Voce* had in bringing about this transformation in the Church – a miraculous resurrection of the traditional Roman Rite in the face of a wide-scale attempt to permanently abolish it.

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*Michael Davies addresses Una Voce America, Cooperstown 1997*

### **Flexible and Autonomous:**

*Una Voce America* is a member of the FIUV, and Mr. Davies has described the organizational structure of the FIUV as being deliberately flexible and locally autonomous:

The FIUV is not an organization run from above by a central committee. Each associate is an autonomous body which is encouraged to do all that it can to achieve the objectives of the Federation at the local level. In any one country, up to three national associations can be admitted as members of the Federation. The ideal is for any such national association to build up a network of regional chapters in the country concerned to further its work at the local level. As members of the Federation, national associations are able to work together through receiving the Federation Newsletter, by exchanging national newsletters, and by appointing delegates to the Federation's bi-annual General Assembly in Rome and jointly elect the President of the Federation and its Council. Over a period of several days, each association then reports on its progress and initiatives and learns, above all, by personal contacts, of ways in which their own defence of tradition can be made more effective. When national associations wish to contact the Vatican Congrega-

tions on their own behalf, and with specific reference to the problems that they encounter on a national level, the Federation can offer advice and assistance from its 30 years' experience of dealing with the Church's central authorities. Above all it can represent the common concerns of traditional Catholics world-wide at the highest level of Church government. This is its primary statutory purpose and despite all the progress made since 1967 it remains an indispensable function in furthering the cause of Tradition throughout the world.

When asked in 1996 about the progress of *Una Voce America*, Mr. Davies noted that

By the end of this year our American affiliate will be among the most thriving in the world. Until this year organizations sympathetic to our aims have been operating independently throughout the country. But an American federation has been founded, *Una Voce America*, to which existing organizations can affiliate and which will inspire the foundation of new affiliates. *Una Voce America* is already on the Internet and will publish its first bulletin within a few months. The youth and dynamism of those establishing the American Federation leave me in no doubt that it will be a

resounding success.

Now, eight years after these statements, we have an organization of some 60 active chapters and seven affiliate organizations. Sixty percent of these chapters have at least monthly access to a traditional Latin Mass, and most have a weekly Mass. We use the internet to come together to discuss issues related to the Mass and the organization and also to spread the Good Word of new Masses, new chapters and new media exposure.

### Progress Made in the Past Thirty Years:

The following is excerpted from Mr. Davies' report on the 16th General Assembly of the International Una Voce Federation (FIUV), which took place in Rome on 11th/12th October 2003:

Mr. Davies considered the progress of our Federation and the traditionalist movement in general during the past decade to have been amazing, almost miraculous. In 1971 the so-called English Indult was published allowing celebrations of the traditional Mass in England and Wales at the discretion of the bishops. Nowhere else in the world could the Mass of St. Pius V be celebrated with Vatican approval. Who would have dared to predict that in those early days when Dr. de Saventem was President and he seemed to be working for an unattainable cause, and the traditional Mass seemed to be the mother of all lost causes, who would have imagined that from the 1990s onwards Pontifical Masses would be celebrated by such members of the Sacred College as Cardinal Mayer, Cardinal Ratzinger, Cardinal Stickler, Cardinal Medina Estévez, and Cardinal Castrillon Hoyos? Who would have imagined that at the start of the third millennium there would be at least twelve priestly societies and monastic communities using the pre-Vatican II liturgical books with Vatican approval? Mention must also be made of the so-called Indult Masses being celebrated throughout the world by diocesan

and religious priests. Mr. Davies gave just one example - that of St. John Cantius in Chicago where over a thousand faithful assist at the two traditional Masses celebrated there each Sunday.

The most encouraging development since 1970 is the recognition given to the traditional priests of the Diocese of Campos. We have every reason to hope and pray that the same recognition will be extended to the Society of St. Pius X which had 170 priests at the time of the excommunications in 1988, and now has 450, with new seminaries and schools appearing everywhere ...

The UK Times' obituary of Michael Davies (November 9<sup>th</sup>, 2004) emphasized his connection to the FIUV, noting his eight years as president and also putting forth the proposition that "Perhaps partly due to Davies's influence, and that of the organisations to which he was attached, Catholic bishops are today granting permission more frequently for the celebration of the Tridentine Mass." On 25 July 1996 Cardinal Joseph Ratzinger, Prefect of the Congregation of the Doctrine of the Faith, and much beloved by Mr. Davies, addressed the following message to the Federation:

*The International Una Voce Federation* has played an important role in supporting the use of the 1962 edition of the Roman Mis-

sal in obedience to the directives of the Holy See. For this valuable service I express my gratitude to the members of the Federation and extend my blessing.

Michael Davies – his good humor and ever-present enthusiasm for the cause – will be sorely missed by all of us. God willing, *Una Voce* will continue to be instrumental in restoring the traditional Roman Rite to its rightful place in the Church, carrying on the torch Michael has passed to us: **Michael, Diolch Yn Fawr!**

### Michael Davies' last battles.

Michael Davies' work as a writer at the end of his life focused mainly on biographical works on some of the Catholic figures that were his most important influences and inspirations. His biographies of St. John Fisher, Cardinal Newman, Fr. Adrian Fortescue were works that captured his attention in his later years, and he also produced a series of lectures on the English Martyrs and the men and women who resisted Protestantism in England in the 16th century. It's interesting to note that the last of his magazine & newspaper columns focused similarly on defending Cardinal Ratzinger, a man who Mr. Davies admired greatly and who was an inspiration to him through the years. Ironically, after years



Fr. Arnaud Devillers, Michael Davies & Father Evaristus Eshiwu pose with parishioners



of work building and sustaining a traditionalist movement, Mr. Davies' last writings were spent in correcting some of the errors that he found in the movement itself; errors that flowed out of ill-considered and rash criticism of the Church and the hierarchy in general, and at a later point, of Cardinal Ratzinger in particular. This last effort in correcting his fellow traditionalists, proved to be mostly a lonely battle for Michael since he was not supported in this by the writers and editors of the various journals for which he wrote, and he actually suffered far more harsh criticism from those who might have been considered more friendly to him than his critics outside the movement. But his efforts in this respect, mirrored the "fine line" that *Una Voce* itself must walk between the various camps in the Church. Condemned on one side for "fomenting schism", Davies was condemned also on the opposite side as a "compromiser" who was willing to work with the hierarchy (believed by the extreme traditionalist faction to be entirely corrupt) to attempt to achieve goals through approved channels, and by means of intelligent discourse and negotiation. He did find support within the ranks of *Una Voce* throughout the world, but he faced much of this traditionalist-opposition with the strength of his own personal courage and armed with much greater historical knowledge of the movement itself than any of his traditionalist critics could have had. Michael Davies was one of the "old school" traditional Catholics (active before the term "traditionalist" was really used much) and the likes of Dietrich von Hildebrand, Arnold Lunn, William Marra, Fr. Crane, and Fr. Miceli were counted in that number. In the earlier era, one did not find traditional Catholics acting like "warring tribes" as happens often now. Today it is almost as if nobody has ever read St. Paul's injunctions against "rivalry, jealousy, outbursts of fury ... dissensions, factions, occasions of envy ..." (Gal. 5) or perhaps this passage is simply dismissed as irrelevant.

Michael's criticism of what he called "neo-Protestants" within the traditionalist

movement was the culmination of warnings he had issued many years earlier, and as the tendencies that he argued against grew and hypertrophied within the traditional movement, his words against these errors and sectarian thinking grew stronger in reaction.

Going back at least to the early 1990s (and much earlier in the original text), Davies wrote in his book *I Am With You Always* that "the smoke of Satan" had entered the traditionalist movement...

One can paraphrase Pope Paul VI and lament the fact that the smoke of Satan has penetrated the traditionalist movement to strangle its defence of orthodoxy. When we recollect that we are dealing with a supernatural foe of enormous cunning and intelligence we must take it for granted that he would do all in his power to fragment and destroy those groups who had been most effective in opposing his destruction of the Church. What more effective means could he employ than by tempting them into schism? Outside the Church their defence of Tradition would be rendered ineffective. Once such people have abandoned the Church, although like all heretics and schismatics they claim to constitute the true Church, it appears that only a miracle can bring them to a realization of their true situa-

tion. The pride which brought about the downfall of Satan is evident here. There is a great deal of satisfaction attached to being a member of the elect, which, as Father van der Ploeg remarks in his foreword, "is always the most evident characteristic of a sect". ("If Our Lord abandoned His Church the words: "He that heareth you heareth Me" would be true only for an exceedingly small group who consider themselves as the elect, which is always the most evident characteristic of a sect. Our Lord did not found a sect but the Catholic, that is, the universal, Church." Fr. van der Ploeg in his introduction to *I Am With You Always*).

By 2001, in a debate with a writer in the pages of *The Remnant*, Mr. Davies pointed out that that particular author was essentially holding a Protestant position - as an untrained layman, calling into question the orthodoxy of doctrinal decisions of the Congregation of the Doctrine of the Faith, and that his erroneous approach was bringing the "traditionalist movement into disrepute".

To state that the Magisterium of the Immaculate Bride of Christ could publish documents giving free rein to depravity in the Church displays complete ignorance of the nature of the Church



Michael Davies visiting Father Evaristus Eshiwu's, FSSP parish in Nigeria, 2001

Christ founded, and brings the traditionalist movement into disrepute. (Letter from London, September 2001)

By the time he completed his final work in *Christian Order* (June/July 2004) his *Apologia Pro Josef Ratzinger*, defended Cardinal Ratzinger from various charges raised against him by traditionalist authors. At that point, Davies was willing to state that there was now a new category of traditionalists who simply could be called “neo-Protestants”:

“...I have been greatly saddened during the past five years to note the emergence of what I term neo-Protestants. These are men who claim to be serving the Faith, but who, to all intents and purposes, have become Protestants. The essence of Protestantism is that each Protestant is his own pope. He refuses to submit to the Magisterium, the teaching authority, of the Church founded by Our Lord, but makes his personal opinion the ultimate authority of what he will or will not believe. The great weakness among Traditionalist Catholics is a somewhat defective knowledge of the Church, and it was to remedy this that I wrote my book *I am with you always*, which explains the indefectibility of the Church. The doctrine of indefectibility means that the Church founded by Jesus Christ will endure until He comes again precisely as he constituted it. It will remain an hierarchically governed Church teaching us what we must know and do to be saved, and giving us the grace that we need to live in accordance with that teaching through the seven divinely instituted sacraments. The content of what we must believe is decided for us by the Pope and the bishops in communion with him through the dicasteries established by him for this purpose, above all through the CDF.”

A striking characteristic of Mr. Davies’ work was that he attempted to try to bring a sense of moderation, charity and accuracy to Catholic traditionalists, and



Michael Davies & Count Capponi address FIUV delegates in Rome, 2001

to build bridges between people of discordant views. For this he usually paid a heavy price from those who were not willing or able to understand. There is a considerable hubris and egoism that develops among Catholics who after spending much time exposing the flaws of the Church hierarchy, then decide that they alone are essentially the seat of authority and arbitration in all matters theological and spiritual. Those who knew Michael personally know that he had little tolerance for self-appointed reformers of the Church who would never hesitate to paint the Church in the worst possible light while at the same time, pointing to themselves as the “true Catholic remnant”. Michael frequently reminded such types that theologians are appointed officially by the Church to teach in Her name, and that laymen should be cautious of that fact when engaging in theological disputes on Church teaching..

As an example of how Michael always tried to deflect attention from himself, and provide some refreshing humor and humility to battles which often seem to be fed by increasing degrees of self-importance, he wrote:

I have never considered myself to be a person of any importance, and the only leadership position (in the singular) that I hold is that of President of the International Una Voce Federation, which, in fact, is not a position of leadership

but that of a full-time unpaid secretary. My “leadership” at present consists principally of booking rooms for delegates to our forthcoming General Assembly in Rome. (Letter from London, September 2001).

Much like the great Catholic laymen Peguy, Chesterton and Belloc, Michael Davies was a man of the Church, and of his local parish. His career as an apologist started modestly, arising out of a concern about the religious education program for his daughters in his own parish. He mentioned often that he took his model of action from Dr. William Marra, another great teacher and apologist and again, very much a man within the Church. Unfortunately, over time and considering the the strength of Michael’s writing and personality, his work was often co-opted by people looking for any weapon they could find, and he became a symbol of schism and rebellion by many who did not understand him. Unfortunately, many will think these individuals should have the last (and only) word on the nature and focus of Michael Davies’ apostolic work.

He was a gentleman, a man of consideration for others of a wide range of opinion, and a man humbled before the majesty of God in the sacred liturgy and in His Church. As hard as he argued for many points, he submitted his work to capable canonists and men like Fr. van der Ploeg, Count Neri Capponi and Fr.



Vincent Miceli, and was willing to (and did) revise his writings accordingly if necessary. For him, the ideas of joy in the service of God, compassion and understanding of others less fortunate (those less educated or informed), courtesy, discretion, reasonableness, were not qualities reserved for liberal Catholics or unbelievers to practice, but were essential Christian virtues to be practiced when engaging others in discussion. Additionally, although he didn't hesitate to point out the dire situation the Church faces throughout the world, he was not one to wallow in gloom, and he always celebrated the many victories and authentic growth of the traditional rite, as well as of positive achievements for the Church as a whole, whether found in papal documents on moral or theological issues, or the actions of the CDF.

With Michael's loss, *Una Voce* has lost a leader, spokesman, guide and defender for our apostolic mission in the Church. We ask that God will raise up and develop for us more lay leaders with his spirit, from within our ranks and from those who are not yet familiar with *Una Voce's* work. We can pray also that *Una Voce* leaders and members will foster our unique role, working with the bishops and hierarchy to achieve a wider appreciation of, and attendance at traditional Latin Masses throughout the world. This unique role is not defined or limited by what magazine or newspaper writers may declare about "true traditionalists", but is open to anyone who embraces this cause in union with the entire Church. Our ranks are filled with people of surprisingly wide range of opinion on non-essential matters, and a variety of methods for working in each local community. But that's really the network and federation that Michael Davies envisioned for the United States, and for the world. ❀



# Stray Thoughts from Michael Davies

## Selected Excerpts from his published works

### The Order of Melchisedech

For centuries, and all through the Middle Ages, the Church remained in peaceful possession of the doctrine of the priesthood and that of the Eucharistic Sacrifice. The Protestantism of the 16th century brought that peace to an end. By their revolt against the Catholic Church, Luther and the other reformers rejected the Magisterium of the Church and put the Bible in its place: *sola scriptura*. They rejected as well—and that was logical—the Divine origin of her hierarchy and the Sacramental character of her priesthood. They denied that the bread and wine are substantially and totally changed into the Body and Blood of Christ and that the Mass is a true Sacrifice. The Catholic Mass was even one of Luther's "bête noires," and he fought against it all his life. Faced with such extensive disagreements, the Church had to affirm her age-long doctrine; and that she did in the Council of Trent . . . The doctrine of the Council of Trent has the great merit of being clear, unambiguous, definitive. It is presented as the Catholic doctrine of all time; it demands our complete and unconditional assent. Apart from the Council of Trent the Church has never pronounced with its solemn and infallible magisterium on the ministerial priesthood and the Sacrifice of the Mass which is indissolubly united with it. Until the Council of Trent there had been no need to do so; after the Council, she felt no need as the Council had expressed itself so clearly and so solemnly. It is important to notice that Trent pronounced first on the Sacrifice of the Mass and only afterwards on the priesthood, in words partly the same. It is above all the Sacrifice of the Mass which determines what the priest is. The power of offering it was given at the Last Supper.

### The Mass Matters

Above all, it was the young men who went to seminaries in Europe who preserved the Faith in Britain. They returned to give the Mass to the people and only too often to give their lives for the Mass, the traditional Latin Mass which is found in the Missal of St. Pius V: The despised Catholic remnant thus had a treasure denied to those who treated them with such contempt, the Mass of St. Pius V—"the most beautiful thing this side of Heaven," as Father Faber expressed it. This was the pearl of great price for which they were prepared to pay all that they had—and pay it they did, priest and layman, butcher's wife and schoolmaster. The victors had the churches and cathedrals built for the celebration of the traditional Latin Mass, the vanquished had the Mass, and it was the Mass that mattered.

It is indeed the Mass that matters, and I am sure that all who read this will agree that the manner in which the holy sacrifice is offered also matters. Because the Mass is the making present of the Sacrifice of Calvary, it should be enshrined in a rite of the greatest possible reverence and dignity, a rite in which the awe-inspiring nature of the sacrifice we offer is made manifest in every prayer and every ritual gesture. For 1500 years the rite of Mass developed in a natural and almost imperceptible manner, with the addition of new prayers and ceremonies that gave ever clearer liturgical expression to its sacrificial nature, but always in conformity to the fundamental principle of fidelity to tradition. The sixteenth-century Protestants rejected the principle of fidelity to tradition in favor of the principle of the destruction of tradition . . .

The Mass of Pope Paul VI is valid and contains no heresy, but the suppression of prayers which had given liturgical expression to the doctrine behind the rite



is more than sufficient to give cause for concern to all those faithful who, like the Martyrs of Devon and Cornwall, possess a true *sensus Catholicus* ... The Mass of St. Pius V epitomizes the faith of our fathers; it is the liturgy celebrated in secret by the Martyr priests of England and Wales, it is the liturgy that was celebrated at the Mass rocks of Ireland, it is the liturgy celebrated by the North American Martyrs who died deaths that are too horrific to describe, it is the Mass described by the great English Oratorian Father Frederick Faber, as “the most beautiful thing this side of Heaven.” We will have the Mass—the Mass of St. Pius V; and if we take our faith seriously we must resolve to kindle a fire upon the earth, a purifying fire that will make this insistence a reality.

**Fraternity of St. Peter  
Latin Mass Society, February 2001**

I spent two weeks in the USA in October, primarily for a convention of *Una Voce America*, and had the pleasure of meeting Father Carr on three occasions. The American District of the Fraternity is certainly the most flourishing and now seems totally united and without one priest who has the least intention of using the 1970 Missal ... Father Devillers has never celebrated Mass according to the 1970 Missal, and pointed this out to Cardinal Castrillon Hoyos when he asked him to become Superior General. It is also a fact that under the leadership of Father Devillers the American District became the most successful and fastest growing in the United States, with a presence in over twenty dioceses. Rather than seeking invitations from bishops for the Fraternity to enter their dioceses he was receiving invitations from them, some of which he had to decline as he had no priests to send. He was also successful in establishing Fraternity parishes in Vancouver and Melbourne. His most outstanding achievement was the founding of a brand new seminary in Nebraska to cope with the influx of vocations. Two thirds of the building has now been completed and the seminarians and their professors have moved in, the new term beginning on 25

September. The sixty rooms for seminarians have all been occupied. What a contrast with the collapse of vocations in every English-speaking country! In the United States once flourishing seminaries are closing down and the number of seminarians has declined from 45,000 in 1965 to less than 13,000 today.

It is essential for the credibility of the traditionalist movement in the English-speaking world and particularly in Rome that the FSSP seminary is completed in the shortest possible time. This will not be easy as the estimated cost has now passed \$14,000,000 ... I would urge [readers] to show ... generosity in donating to this project ... Our fathers in the faith were willing to make any sacrifice, even that of their lives, for the sake of the very same Mass being celebrated by the priests of the Fraternity of St. Peter.

**Why John Henry Newman Converted to Catholicism**

In 1836 John Henry Newman began to edit an English version of the writings of the Fathers of the Church. He was determined to prove that the Church of England held a middle way (the *via media*) between the extremes of Popery and Protestantism and to recapture some of the Catholic doctrines and forms of worship which had been lost at the Reformation ...

In 1837 Newman delivered a series of

lectures explaining the *via media* designed to give the Oxford Movement a coherent theology on the Church. The true Anglican Church was, he maintained, neither Romanist nor Protestant. It held to a middle path between the excesses of Rome and those of Protestantism. The true Christian doctrine was that which had been taught in the early Church before the break-up of Christendom into various branches. All the Anglican Church had to do now was to model its faith on that of the early Church. This did not necessitate an infallible authority, for what the Fathers taught was a matter of fact, evident to all who looked for it.

In April 1839, as Newman studied the fifth century Monophysite heresy, it suddenly occurred to him that the Monophysites also had followed a middle way between Rome and the heretical Eutychians. For the first time he experienced grave misgivings as to the Anglican position - a cloud no bigger than a man's hand, but the forerunner of storm and shipwreck.

While, like the Anglicans, the Monophysites took their stand on antiquity, their claim was, Newman saw, disallowed by the Church, which at the instigation of Pope Leo drew up a new formula (in two natures) at Chalcedon to exclude them. Newman was struck, he wrote, “by the great power of the Pope, as great as he claims now, almost.” He could



Michael Davies, Cardinal Ratzinger, Msgr. Perl in panel discussion, *Ecclesia Dei Anniversary*, Rome 1998 (photo courtesy of James Spencer)

not adjust the story of the Monophysites to the principles of the *via media*. If their middle way had been heretical, the Anglican version might also be heretical - "I saw my face in the mirror, and I was a Monophysite."

### THINGS ARE LOOKING UP

In one of his classic songs Fred Astaire informed us that things are looking up. They are certainly looking up for those who love the classic Mass of the Roman Rite as a number of recent events have made clear ... Cardinal Ratzinger has also given unequivocal public support to traditional Catholics, notably at the pilgrimage to Rome in 1998, and for this we must be truly grateful.... Pontifical Masses were celebrated by the Prefects of two of the most important Roman Congregations, Cardinal Castrillon Hoyos of the Congregation for the Clergy ... and Cardinal Medina Estévez, Prefect of the Congregation for Divine Worship and the Sacraments. These Masses can be interpreted only as signifying a far more positive attitude to our movement in the highest echelons of the Roman Curia. The lay association Pro Missa Tridentina, which works very closely with the Una Voce Federation, invited Cardinal Castrillon Hoyos to celebrate a Pontifical Mass in Münster during the course of its General Assembly.

The Bishop of Münster, Reinhard Lettmann, made his cathedral available for the Mass and invited the faithful of his diocese to be present for the Mass on

12th May. The cathedral was packed to the doors by more than a thousand of the faithful who were impressed by the long colourful procession to the sanctuary which included members of a German Students' club in their striking uniforms, acolytes of all ages, assisting clergy, the hospitable bishop and the Cardinal. Responsibility for the Mass was undertaken by members of the Fraternity of Saint Peter.

... Who could have imagined a Cardinal of such importance (apart from Cardinal Ratzinger) giving us such encouragement even three or four years ago. I was able to have a long discussion with the Cardinal during the course of the weekend, and I do not have the least doubt of the sincerity of his expressions of admiration for the traditional Mass or of his desire to promote its celebration. This was made clear a few weeks later on Pentecost Monday when he celebrated the concluding Mass of the Chartres Pilgrimage.

### COLLAPSE OF THE CHURCH

Let us now examine the facts. The most evident characteristic of the Catholic Church in England and Wales is that it is shrinking at an alarming rate into what must be termed a state of terminal decline. ... It is evident that Catholicism cannot have a future without Catholics. The birthrate necessary for a nation to reproduce itself is 2.2 children per couple. In Europe as a whole it is 1.4; in France 1.7 (the highest birthrate in Europe), in England 1.64, Italy 1.2. Germany with a birthrate of 1.3 kills 350,000 babies each year by abortion, filling more coffins than cots. It is the same story for thirteen other rich nations. The Catholic birthrate conforms to the national pattern, and therefore Catholics are contracepting their Church out of existence; but even on the thirtieth anniversary of *Humanae Vitae* not one British bishop wrote a pastoral letter reminding the faithful that contraception is intrinsically evil and can never be resorted to by a Catholic in good conscience. The subject now seems to be taboo in this country. The void created by the collapse in the Christian birthrate

is being filled by Muslims. By the year 2013 the number of Muslims worshipping in their mosques in Britain will be greater than that of Catholics assisting at Sunday Mass, and by 2039 Muslims attending their mosques will outnumber all British Christians who worship on Sundays ... How did it come about that Catholic schools and colleges no longer provide those who attend them with even a cursory knowledge of the Faith? When the bishops returned from Rome in 1965, most of them were convinced that everything must change in what they believed to be the spirit of the Council, and that any change must be a change for the better. Change and renewal were seen as synonymous. In most cases the changes that they imposed had no basis in the official teaching of Vatican II. In his opening speech to the Council, Pope John XXIII made it clear that the teaching of the Church was not to be changed, but simply to be made more comprehensible to the contemporary mentality. The catechetical bureaucracy set up by the English hierarchy threw out the traditional catechism and replaced it with an endless series of new texts. Having taught in Catholic schools throughout the first thirty years following the Council, I can testify that these texts soon reached the point where they could hardly be termed even vestigially Catholic. New methods of teaching the Catholic religion were replaced by a requirement to teach a new religion. Parents, priests, and teachers who protested were treated as Neanderthals. In 1977 a very good friend of mine, the late Canon George Telford, resigned from his position as Vice-Chairman of the Department of Catechetics for England and Wales because, he assured me, there was not even one bishop in the country who was even interested in ensuring that children in Catholic schools were taught the Catholic Faith. In his letter of resignation he stated bluntly: 'Modern catechetics is theologically corrupt and spiritually bankrupt. Its structures and innovations are irrelevant and unmeaningful for the Catholic Faith, and can achieve nothing but its gradual dilution'. ❀

### *Your Generous Support*

... enables Una Voce America to continue to offer a wide range of support and service to the many people who inquire about the traditional Latin Mass each year. We send our sincere thanks to all who remember us with financial contributions through the year. May God reward you for your kindness and charity towards this apostolate.





## Wishing you a Blessed Christmas

The *Una Voce* board of directors and chapter leaders, extend our most sincere thanks for your prayers and financial support through this past year. Through your help, we've been able to reach even more people than ever with information and support for the traditional Latin Mass. May God bless you during this Christmas Season and throughout the new year.



# Tributes to Michael Davies

► “For many people who, when the liturgical changes were introduced, were ploughing a very lone ‘traditional’ furrow in their parishes, his books and encouragement were like manna from heaven. In his research and exposition of the real facts on the liturgy and architecture he shed a great deal of light on matters that many liturgical ‘experts’ would have preferred to keep secret. It was this information, exposing the shallowness and historical ignorance of the ‘progressive modernists,’ that has allowed so many ordinary people in the pew to present their priests and bishops with reasoned argument against unwarranted change; something that many did not enjoy. The fact that the cause of tradition is now making a very effective return world-wide to our altars is due in great part to Michael and his scholarship and leadership. This may well be his lasting legacy to the Church; the provision of books and papers that rallied the faithful and educated them in a period of time that will truly be called one of the dark ages of the Church.” *Leo Darroch; Latin Mass Society*

► “Davies, a schoolteacher, published a number of robustly argued books and pamphlets and a stream of articles in specialist Catholic periodicals. Perhaps partly due to Davies's influence, and that of the organisations to which he was attached, Catholic bishops are today granting permission more frequently for the celebration of the Tridentine Mass. Davies was pleased that such services seemed to be attracting not only pre-Vatican II traditionalists, but younger congregants.” *Obituaries, www.timesonline.co.uk*

► “While an unsparing critic of the liturgical abuses that became part and parcel of the Mass of Pope Paul VI in the years after the council, and an advocate for the superiority of the Latin Mass in promoting Catholic values, Davies was equally firm in recognizing the authority and legitimacy of the Holy See... ‘In the Catholic Church we have the Congregation for the Doctrine of the Faith (CDF), which has published about three dozen documents since Vatican II clarifying Catholic teaching on a range of topics, such as the *Ordination of Women*, *Procured Abortion*, *The Mystery of the Church*, *Homosexuality*, and *Infant Baptism*. I have read about a dozen of them, and as far as I could see, with my admittedly limited knowledge of theology, they are totally orthodox. It would be very alarming if anything coming from the CDF was not totally orthodox. If documents emanating from the CDF are to be subjected to the judgment of laymen, then we would be in the same position as Protestants.’” *Paul Likoudis; The Wanderer*

► Notices of Michael's death and tributes to him were starting to appear on the web today. There will be many far more worthy than this one. I only met Michael once or maybe twice; I'm sure he wouldn't remember me at all. But through his writing he was instrumental in keeping my own little barque of faith upright and seaworthy.

Those who didn't live through it wouldn't know how difficult the days after the Vatican Council were for those of a traditional bent. So very much that we had thought was permanent was found to be ephemeral. And so much that we had considered to be good, right, and necessary we were now informed was all but evil and not only unnecessary but harmful to the faith. And this by the very people who had so recently taught us the opposite. Our way of prayer, our method of contact with God was all of a sudden illegal. It would have been a very easy thing to conclude that the Church itself was a fraud, a snare and a delusion. Many did so conclude. If you look at the numbers of people who, as a practical matter, no longer practiced the faith perhaps it may even be said that most people came to that conclusion. At least in this country, over half of those who should have been Catholics no longer bothered

## Michael Davies Bibliography

- Cranmer's Godly Order
- Pope John's Council
- Pope Paul's New Mass
- Apologia Pro Marcel Lefebvre (3 volumes)
- The Order of Melchisedech
- Partisans of Error
- Religious Liberty and the Second Vatican Council
- The Tridentine Mass - The Mass that Will Not Die
- The Roman Rite Destroyed
- St. Athanasius: Defender of the Faith
- The Liturgical Revolution
- Mass Facing the People
- The Reign of Christ the King
- Liturgical Shipwreck
- Newman Against the Liberals
- Comunion Under Both Kinds
- Open Lesson to a Bishop
- Privilege of the Ordained
- Eternal Sacrifice
- I Am With You Always
- St. John Fisher
- Lead Kindly Light, The Life of John Henry Newman
- Life and Work of Adrian Fortescue
- Liturgical Timebombs in Vatican II
- A Short History of the Roman Mass
- Catholic Sanctuary
- The Barbarians Have Taken Over
- Goldfish Bowl: The Church Since Vatican II
- Medjugorje After Fifteen Years: The Message and the Meaning
- Legal Status of the Tridentine Mass
- The New Mass
- Fireside Chat with Malcolm Muggeridge
- On Communion in the Hand

attending Mass.

Michael Davies had a major hand in keeping me Catholic. His books and articles in *The Remnant* (a very different *Remnant*, I might add, than what it has become today) were the first reasoned defence of our ancient tradition that I had read. There were certainly people holding every imaginable opinion on the outcome of the Council and its changes, including a vocal few supporting our traditional heritage. But the more vocal they were, or so it seemed to me, the more unconvincing they were. Formless rage and absurd conspiracy theories led only to the conclusion that there was nothing rational to be said for what I loved.

Davies changed all that. He had facts. Deep into history already, he read himself into a knowledge of theology and especially liturgy. He had sound theologians to advise him. He made the necessary distinctions. And most of all he had an easy and racy style of writing that swept one along in whatever topic he chose to discuss. You cannot imagine the delight it was to find that we had something to say for ourselves. *The Remnant*, and indeed *Christian Order* which he also wrote for, was eagerly awaited in those early days in the late '60s and early '70s; the first thing to do when either came was find and devour Davies' articles. (In the very early days he also wrote as "Owen Roberts". If I recall correctly, he didn't want it to look like he was monopolising the traditionalist print media, small as it was. The late Fr. Paul Crane, S.J. told him not to be silly and drop the alias.)

The books came later. And very welcome they were. The Liturgical trilogy was the first comprehensive view, at least in English, of the Council and the liturgical reform from the traditionalist point of view. There is still nothing like it and it is a must-read to understand the common view taken by most English-speaking traditional Catholics. Others include *The Mass That Will Not Die*, *The Order of Melchisedech*, his volume on the new rite of ordination, and many others, including pamphlets and booklets. His other trilogy, "Apologia Pro Marcel Lefebvre" is a compilation of all the relevant documents involved in the Archbishop's difficulties with the Roman authorities. Whatever your view of the Archbishop and his Society's place in the Church, you won't fully understand it without a serious reading of the "Apologia". (Michael's love and respect for the Archbishop is well-known. Less well-known is the fact that he thought "the consecrations" were a mistake, although not rising to the level of schism. The publishing arm of Archbishop Lefebvre's Society of St. Pius X still publishes some of Michael's books, but many members and adherents of the Society never forgave him for that opinion.)

He eventually became President of the International Federation of *Una Voce*, whose purpose is the promotion of the celebration of the traditional liturgy with the permission of the Holy Father and in union with the bishops. He gave up the position when he learned he had cancer which would probably be terminal.

He made many speaking appearances. I will miss those. He had a charm and a sparkling wit that delighted. I will miss his careful correction of any comper who had the misfortune to introduce him as "English" instead of "Welsh". A mistake not made twice. I treasure his books, especially the two or three that bear his autograph.

A Mass and a prayer for his soul would be very much in order. And I confess to already having asked his intercession.

*In paradisum deducant te angeli In tuo adventu suscipiant te martyres Et perducant te in civitatem sanctam Jerusalem Chorus angelorum te suscipiat et Cum Lazaro quondam paupere Aeternam habeas requiem. . .*

John Cahill, CTNGreg asst. moderator [thesixbells.blogspot.com](http://thesixbells.blogspot.com)

► Michael Davies, one of the leading proponents of the traditional Latin Mass and a prolific writer and scholar, has passed on to his eternal reward. It is critical to note that while Davies was a strong critic of what he saw as the weaknesses of the post-Vatican II *Novus Ordo* liturgy, he was a loyal Catholic his entire life and never went



into schism. A strong defender of the papacy, he had recently begun to criticize what he called the “neo-Protestant” tendencies within some members of the traditionalist movement. May God's eternal light shine upon him. *Posted by A Wandering Thomist @ 8:55 AM. Liberty, Order, and Tradition A Blog by a Catholic Layman in Defense of the Permanent Things in Religion and Politics*

► The Loss of Michael Davies

I am saddened to learn this morning that Michael Davies, perhaps the most coherent and balanced driving in the traditionalist reform movement and president of Una Voce, has died.

His work included *Liturgical Timebombs in Vatican II* a book that has forever changed my perspective on the Second Vatican Council and the *Novus Ordo Missae*. The test was so well documented and so unflinching in its exposition of the liberal progressive liturgical agenda in the Church, it was an undeniable force in my turn toward traditionalism.

Despite his positions on liturgical reform and his defenses of Archbishop Lefebvre, Mr. Davies always maintained a healthy respect for John Paul II and Cardinal Ratzinger, and was careful never to lead his readers outside the fold.

*For those suffering in extreme difficulties, where hope hard to find, and in thanks to St. Jude for his constant help in these situations.*

**Prayer to St. Jude - Patron of Hopeless Cases**

*O most holy apostle, St. Jude, faithful servant and friend of Jesus, the church honors and invokes you universally, as the patron of hopeless cases, of things almost despaired of. Pray for me, I am so helpless and alone.*

*Make use, I implore you, of that particular privilege given to you, to bring visible and speedy help where help is almost despaired of. Come to my assistance in this great need that I may receive the consolation and help of heaven in all my necessities, tribulations, and sufferings, particularly (state your request) and that I may praise God with you and all the elect forever.*

*I promise, O blessed St. Jude, to be ever mindful of this great favor, to always honor you as my special and powerful patron, and to gratefully encourage devotion to you.*

*Amen.*



*Ralf Siebenbürger, Michael Davies & Leo Darroch at FIUV assembly, Rome*

I pray that his work for the restoration of the Catholic faith will be well rewarded. I hope you will too. Requiescat in Pace, Michael Davies.

*Catholic Blog, eskojek.com*

► Michael Davies has passed on.

Davies was one of the grandfathers of the Traditionalist Movement, a brilliant, articulate, well-read, and lucid writer who did more than his fair share to present the world with a defense of Traditional Catholicism.

Add to that list several hundred articles, essays, lectures, tapes, etc., and you have a life well-spent in the defense of the faith.

He has now gone on to receive his eternal reward for his hard work; many of us have benefitted from his work - let us show our appreciation by praying for Michael today, and tomorrow, and the next day, that his soul will find eternal rest, and that he will stand at his particular judgment.

Requiem aeternam dona eis, Domine; Et lux perpetua luceat eis. Agnus Dei, qui tollis peccata mundi; Dona eis requiem sempiternam

Members Kevin Tierney Michael Brendan Dougherty Ian Palko Jacob Michael

*Restore the Church*  
<http://restorethechurch.blogspot.com/>

► We have lost one of the most brilliant minds in the Catholic world. Michael Davies passed away Saturday, Sept. 25, apparently of a heart attack.

Mr. Davies had his differences with various parts of the Curia from time to time, but he also was a staunch defender of the Church and of Cardinal Ratzinger, and was one of the most brilliant liturgical critics of our time. Requiem in Pace.

*Ipsissima Verba blogsite: <http://blog.slappy.org/index.php?p=38>*

► May He Who has the power over the living and the dead, Christ our true God, by the prayers of His most pure Mother, of the holy, glorious, and all laudible apostles, of our venerable and God-fearing fathers, and of all the saints, establish in the mansions of the righteous the soul of His servant Michael Davies, who has been taken from us, give him rest in Abraham's bosom, and number him among the just, and have mercy upon us and save us, for He is gracious and loves mankind. Amen.

O Lord grant eternal rest, in blessed dormition, to the ever-remembered soul of your servant Michael Davies and make his memory eternal.

*Eastern Catholic blogsite, Hananiah Apologetics*



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# Three Liturgical Prayers

## An Inviting Menu

by James Spencer

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**I**n addition to the various liturgies of Mass (of which I've heard there are seventeen, mostly Eastern Rite), the Church offers three forms of daily liturgical prayer that can be said by the non-ordained as well as the ordained: the Divine Office; the Little Office of the Blessed Virgin; and the Liturgy of the Hours.

### Contents

As the "Overview of Liturgical Prayers" (see page 15) shows, all three have the same basic structure, consisting of three "major hours" plus either four or five "minor hours." [*Nota bene*: the term "hours" refers to the hours of the day to which these prayers are assigned, not (*Deo gratias!*) the length of time it takes to say them! You'll find time estimates below.] The Divine Office and the Little Office have a common set of Latinized names for their eight hours, whereas the Liturgy of the Hours has more or less equivalent vernacular names for its seven hours.

In all three, the Psalms play a central role, supported by various hymns, readings, and prayers. The Divine Office includes each of the 150 Psalms of the Psalter once a week. The Liturgy of the Hours includes each once a month. The Little Office contains a repetitive subset of the Psalms each week.

The Divine Office ties in nicely with the Traditional Latin Mass (TLM), following the same calendar and sharing some contents. *Thus, by saying the Divine Office daily, a person connects with the TLM, even where that Mass is not available.* The Little Office is devoted entirely to the BVM, but does change slightly with each season of the liturgical year. The Liturgy of the Hours is inter-related with *Novus Ordo Missae*.

### History

From apostolic times to until about 600, these prayers evolved from the Jewish Temple hours of prayer and sacrifice. Around 600, Pope St. Gregory I (the Great) organized them into the Divine Office format still used today and compiled the various parts (Psalter, Scripture readings, and so forth) into a single book, *Breviarium Romanum* (Roman Breviary). In about 1570, Pope St. Pius V revised the by then somewhat bloated Breviary. In the early 1900s, Pope St. Pius X again revised it. Then, in about 1970 Pope Paul VI revamped it extensively, shortening each of the three major hours, dropping one of the minor hours (*Prime*), putting everything into the vernacular, renaming each of the remaining seven hours, and changing the title to "Liturgy of the Hours."

Through history, priests and some religious have, by vow, said the Divine Office daily. Since the time of St. Benedict, monks and cloistered religious, in choir, have chanted each hour at the assigned time: *Matins* and *Lauds* at daybreak; *Prime* at 6 A.M.; *Tierce* at 9 A.M.; *Sext* at noon; *Nones* at 3 P.M.; *Vespers* at 6 P.M.; and *Compline* at bedtime. Other priests and non-cloistered religious have said the Divine Office privately, with a much more flexible schedule.

Early on, the Little Office evolved from the Divine Office as a shortened daily liturgical prayer, primarily for religious whose active lives precluded saying the full Divine Office, and secondarily for pious but busy laymen. For example, St. Thomas More said the Little Office daily even while Chancellor of England. Incidentally, although both the Divine Office and the Little Office were normally said in Latin, many laymen and religious unfamiliar with Latin said one of the other

in the vernacular, as is attested to by the many old Latin/English Breviaries still available through used book outlets.

Since 1970, priests and religious have said Paul VI's revamped and substantially shortened Liturgy of the Hours in the vernacular, as have many laymen. However, priests devoted to the traditional Latin Mass still say the old Divine Office in Latin, as do some traditional religious and laymen. Other traditionalists, religious and lay, use old Latin/English Breviaries to say the Divine Office in English. Still others say the Little Office in either Latin or English.

### An Awesome Thought

By saying the Divine Office in either Latin or English, you join thousands of others not only throughout the world today but also down through many centuries . . . popes, bishops, priests, monks, religious, and laymen . . . in common liturgical prayer. Just think: you're joining your prayers with those of St. Gregory the Great, St. Pius V, St. Pius X, St. Thomas Aquinas, St. Benedict, and on and on. What a thought!

By saying the Little Office in either Latin or English, you join thousands of religious and devout laymen not only throughout the world today but down through many centuries (including St. Thomas More!) in common liturgical prayer.

By saying the Liturgy of the Hours, you join thousands of others throughout the world today . . . the Pope, bishops, priests, monks, religious, and laymen . . . in common liturgical prayer.

### Time Estimates

Of the three, the Divine Office is the longest. *Matins* takes about 30 – 45 minutes; *Lauds*, about fifteen minutes; *Vespers*, about twelve minutes; *Prime* and *Compline*, about eight minutes each; *Tierce*, *Sext*, and *Nones*, about five minutes each. Thus, you'd spend about an hour and a half a day saying the entire Divine Office. Of course, you can say it in up to eight "pieces" to fit your daily schedule.

The Little Office is the shortest. You could say it entirely at one sitting (one "praying"?) in about thirty minutes, or you can say it in up to eight pieces.



The Liturgy of the Hours falls in the middle. The Office of Readings takes about 10 – 15 minutes; Morning Prayer and Evening Prayer, about ten minutes each; Mid-Morning Prayer, Mid-Day Prayer, Mid-Afternoon Prayer, and Night Prayer, about five minutes each. You could say them all in about 50 – 55 minutes, or you can say it in up to seven pieces.

### Book Sources

If you opt for the Divine Office in Latin, you can buy a new leather-bound two-volume *Breviary Romanum* from Fraternity Publication Services (Griffon Road, P.O. Box 196, Elmhurst, PA 18416, [www.fssp.com](http://www.fssp.com)). If you prefer to

say it in English, you can find a used Latin/English Breviary in any of several Catholic used book outlets. Then, too, I recently read that Loreto Publications (P.O. Box 603, Fitzwilliam, NH 03447; [www.loretopubs.org](http://www.loretopubs.org)) plans to bring out a new Latin/English Breviary in 2005.

If you prefer the Little Office, whether in Latin or English, you can buy a new copy of *The Little Office of the Blessed Virgin Mary*, republished in 1999 by St. Bonaventure Publications (P.O. Box 2750, Great Falls, MT 9403-2750) from the 1904 Benziger Brothers edition.

Of course, if you choose to say the Liturgy of the Hours, you can find a multi-volume set of vernacular books in

almost any religious goods store.

### Final Thought

Since these liturgical prayers are closely tied to the liturgies of Mass (TLM or *Novus Ordo*), saying any of them plugs a person in, so to speak, to the Church's "Generator" (Mass). Thus, interested Traddies should opt for either the Divine Office or the Little Office, depending on how much time they can devote to daily liturgical prayer.



DIVINE OFFICE (Related to Traditional Latin Mass)	
Major Hours	Minor Hours
<b>Matins</b> <i>Psalm 94, Hymn, 9 Psalms, Pater, 3 or 9 Readings, Te Deum (usually)</i>	
<b>Lauds</b> <i>5 Psalms, Hymn Zachary's Canticle, Prayer(s) of Day</i>	
	<b>Prime</b> <i>Hymn, 3 Psalms, Several fixed Prayers, Prayer of Day</i>
	<b>Tierce</b> <i>Hymn, 3 Psalms, Prayer of Day</i>
	<b>Sext</b> <i>Hymn, 3 Psalms, Prayer of Day</i>
	<b>Nones</b> <i>Hymn, 3 Psalms, Prayer of Day</i>
<b>Vespers</b> <i>5 Psalms, Hymn, Prayer of Day, Magnificat</i>	
	<b>Compline</b> <i>Pater, Confiteor, 3 Psalms, Hymn, Simeon's Canticle, Fixed Prayer, Marian Song (like Salve Regina)</i>

LITTLE OFFICE OF BVM	
Major Hours	Minor Hours
<b>Matins</b> <i>Ave, Psalm 94, Hymn, 3 Psalms, Pater, 3 Readings, Te Deum (usually)</i>	
<b>Lauds</b> <i>Ave, 5 Psalms, Hymn Zachary's Canticle, Prayer</i>	
	<b>Prime</b> <i>Ave, Hymn, 3 Psalms, Prayer</i>
	<b>Tierce</b> <i>Ave, Hymn, 3 Psalms, Prayer</i>
	<b>Sext</b> <i>Ave, Hymn, 3 Psalms, Prayer</i>
	<b>Nones</b> <i>Ave, Hymn, Psalms, Prayer,</i>
<b>Vespers</b> <i>Ave, 5 Psalms, Hymn, Prayer of Day, Magnificat</i>	
	<b>Compline</b> <i>Ave, 3 Psalms, Hymn, Simeon's Canticle, Fixed Prayer, Marian Song (like Salve Regina)</i>

LITURGY OF THE HOURS (Related to <i>Novus Ordo Missae</i> )	
Major Hours	Minor Hours
<b>Office of Readings</b> <i>Psalm 94, Hymn, 3 Psalms, 2 Readings, Prayer</i>	
<b>Morning Prayer</b> <i>Hymn, 3 Psalms, Zachary's Canticle, Intercessions, Pater, Prayer of Day</i>	
	<b>Mid-Morning Prayer</b> <i>Hymn, 3 Psalms, Prayer of Day</i>
	<b>Mid-Day Prayer</b> <i>Hymn, 3 Psalms, Prayer of Day</i>
	<b>Mid-Afternoon Prayer</b> <i>Hymn, 3 Psalms, Prayer of Day</i>
<b>Evening Prayer</b> <i>Hymn, 3 Psalms, Magnificat, Pater, Prayer of Day</i>	
	<b>Night Prayer</b> <i>Hymn, 2 Psalms, Simeon's Canticle, Prayer, Marian Song (like Salve Regina)</i>



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*"Respect must everywhere be shown for the feelings of those Catholics attached to the Latin liturgical tradition by a wide and generous application of the directives issued by the Apostolic See for the use of the Roman Missal of 1962"* — **Pope John Paul II**

*"I am of the opinion that the old rite should be granted much more generously to all those who desire it. It is impossible to see what could be dangerous or unacceptable about that."* — **Joseph Cardinal Ratzinger**

*"The Missal of St. Pius V is a great treasure for the Church"* — **Cardinal Darío Castrillón Hoyos**

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